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Effective Church Councils

**leadership
styles and
decision-making
in the church**

by Paul S. Fransen

**Augsburg Publishing House
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ADMINISTRATION SERIES FOR CHURCHES

Topics in this series are grouped in seven major areas: theology of administration; organization development; finance, accounting, and cash control; program planning and evaluation; personnel and office policies; property and insurance; communications. (Note that these are categories, not necessarily titles.) Each publication has been field-tested and has been developed by an authoritative writer. Topic suggestions and comments are sought from all readers.

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EFFECTIVE CHURCH COUNCILS **leadership styles and decision making in the church**

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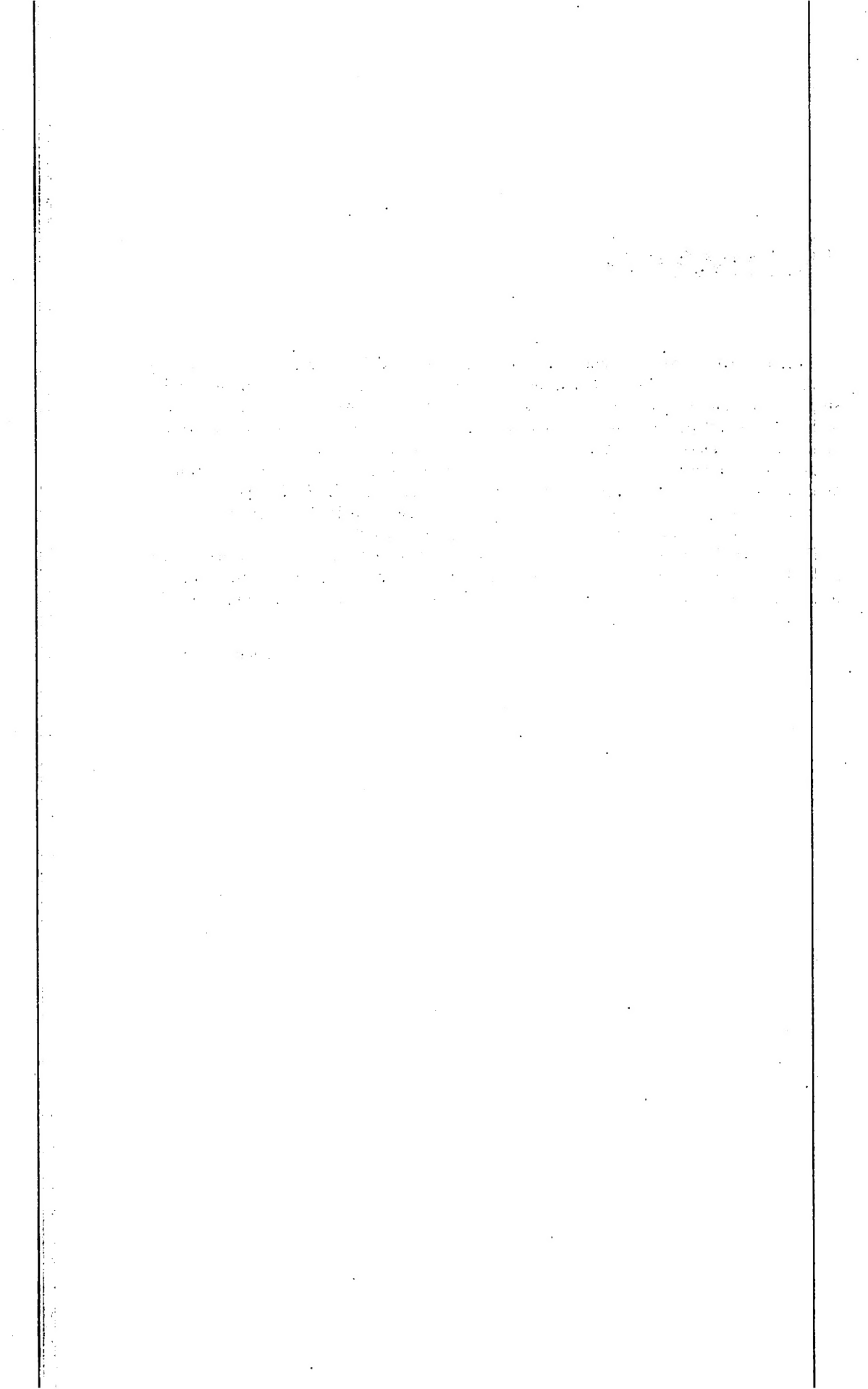
Foreword

Current bywords for the church are *lay leadership* and its alternate code word, *lay ministry*. Scores of books, systems, and workshops have burst on the scene in faddish splendor to capture an audience eager to meet the challenge. Authors and other experts, real and self-styled, have mounted the lecture circuit. After all, everyone knows the church to be leadership dependent even while it is leadership poor.

But what really is church council leadership? How is it discovered, created, or nurtured? What does a leader who finds himself or herself elected to a leadership position on a church governing board do to exert that leadership? How do leaders work together in order that mission, not merely maintenance, is accomplished?

That's what this booklet is about. Pastor Fransen takes the leader through tested phases of leadership development. Tested in the congregation, classroom, and board room, the results have been new vitality, new vision, and stronger devotion to the church and its mission.

—John R. Dewey



Preface

Congratulations on your election or appointment. Serving on the board of deacons, trustees, session, or council of your church is a significant opportunity and responsibility. You are entering upon a period of service that will make you more aware of the mission and programs of your local parish. You will also become better acquainted with other members of the board who will be serving with you. Such service and fellowship will offer you the opportunity to grow spiritually in relationship to the Lord of the church and to God's people. You will also feel a responsibility to be faithful to the trust placed in you and to act as wisely and as well as you can on behalf of the congregation. Finally, you will experience personal and corporate joy in seeing plans implemented with action and success in your congregation.

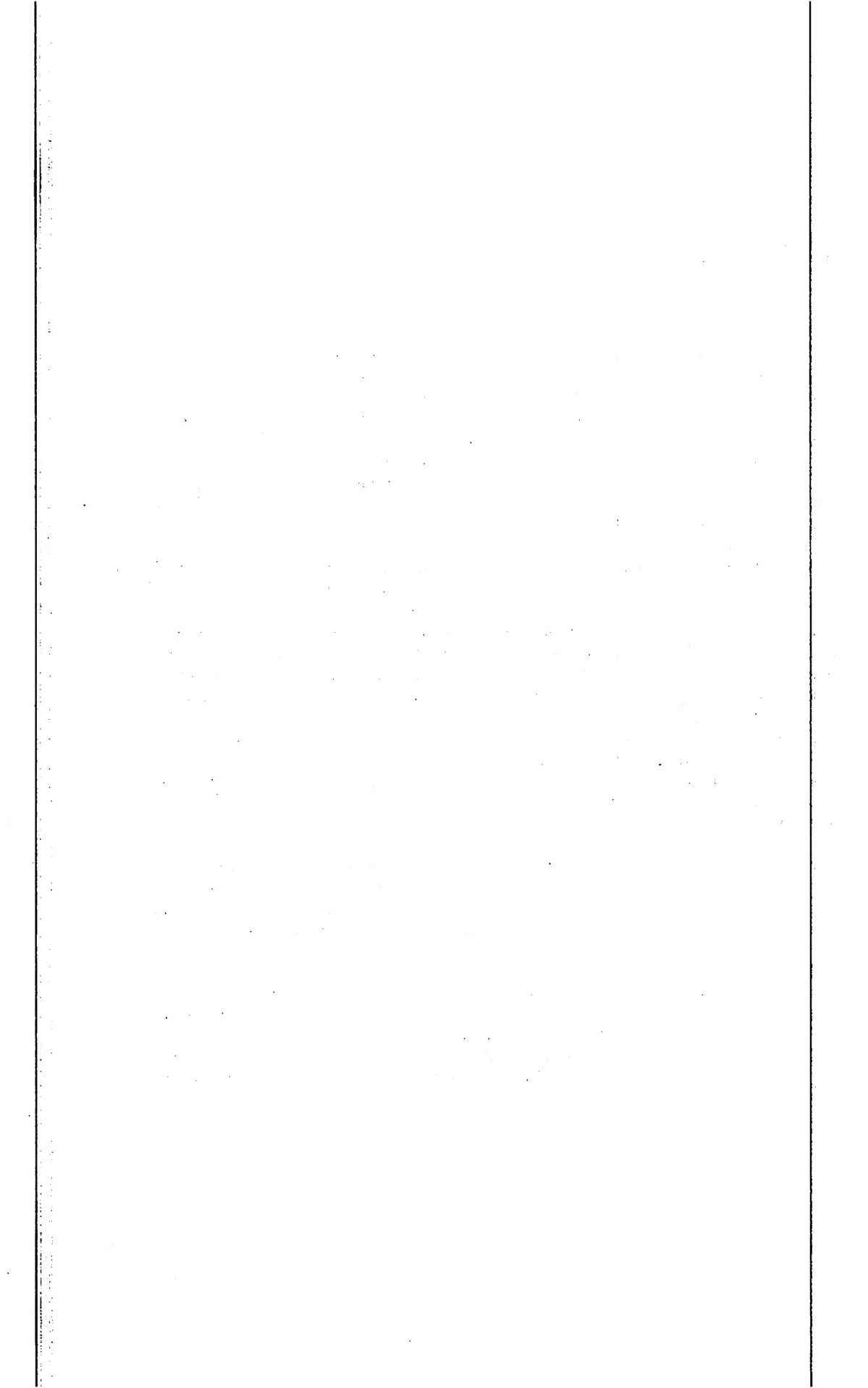
Whether elected or appointed, anyone who becomes a member of the board, council, or session in a local church for the first time may feel both undeserving of the honor and apprehensive about probable responsibilities. Be assured that your parish peers saw you as a person of "good repute, full of the Spirit and of wisdom" (Acts 6:3). In accord with this requirement of the early church they selected you for a role of church leadership. What you require now are not extraordinary gifts but a sincere desire to serve faithfully. Seek the aid of the Holy Spirit that you may use your own unique gifts and abilities in the position you hold.

You have a rare opportunity. Lay persons serving their congregation in this fashion deal with a wide range of issues and decisions. Some may be involved in the calling of a pastor, others in the building of a new facility or in remodeling a sanctuary or, perhaps, in hiring a new support staff person or beginning a new outreach program into the neighborhood surrounding the church. Such special times are particularly exciting and have their positive impact on the individual church council member.

Veteran council people reflecting on such experiences have recalled the challenge and excitement of seeing the mission of the church expanded. Working side by side with other women, men, and youth on the church board helps build meaningful and trusting relationships. You may receive no startling revelations by serving your congregation in this role of leadership, but your own sense of discipleship and commitment to the mission of the church is bound to grow.

This book is dedicated to clarifying your role for you and assisting you as a lay church leader. You are encouraged to use its message and insights at church council retreats, committee meetings, and regular gatherings of your council or board.

Congratulations as you begin your work and continue to serve your congregation. Yours is a high calling. Enjoy it. Grow in it. Be found faithful in sharing your gifts and talents.



1. Effectiveness

Recently a church-wide agency polled representative church council members on their needs. Regardless of how many terms they had served, the respondents almost all agreed that two things are highly important to be a good church council member:

- Clear understanding of what a church council is and does; and
- Clear definition of individual assignments and tasks of council members.

Training

The key to meeting these two important needs is training.

People who have served on a church council where adequate training took place usually leave their term with a positive attitude. On the other hand, those persons who serve without orientation and without council training often walk away with considerable frustration.

Congregations do well to provide training for people new to council or board membership and to conduct in-service retreats and workshops for those who continue to serve. Through such training council members grow in their responsibilities and develop clarity and confidence in their ministries.

Training then is the key.

But what should training include? What leadership offerings ought a congregation make available?

Retreats

A retreat should be an annual affair. For church council members to get away together for an uninterrupted period of training is most beneficial. Sometimes synodical staff persons, professors, or church agency persons can be major resource persons to the group. At other times pastors or experienced council members can provide major input. In planning the retreat, the executive officers and the pastoral leadership should brainstorm about what they want to accomplish during the retreat time. Worthy goals for such a retreat might be:

- Developing a mission statement for the congregation
- Writing a council handbook with each one of the standing committees reaching written consensus on tasks, job descriptions, lines of accountability
- Envisioning the future for the parish—where it wants to be in the year 2000
- Learning how to manage conflict effectively
- Providing orientation for new council members by using a church council handbook full of pertinent information

- Creating a group-building retreat to develop relational skills and higher trust levels among council members
- Establishing a biblical and theological time away so that leaders will sense their call from God to be enablers of the mission of Christ

It is evident that much training can and ought to be done. Obviously all training cannot be done in one shot! But it is important that persons serving their congregation as board or council members have the assurance that time will be set aside for intentional leadership training.

If it seems that going to a camp or lodge is too expensive or involves too much travel time, it may be possible to work out an exchange with a neighboring congregation to use their facility for a 24-hour period. Perhaps modest meals can be provided. Few church council members who go on an annual retreat are ever sorry that they spent such quality time together. But, to be effective, churches must plan months in advance so that the place and the dates are secure and so that adequate effort can be made to get perfect attendance.

Handbook

Another way to provide training for the new and continuing members of the church council is through a council handbook. This training medium is a neglected area of congregational procedure that can be remedied without excessive delay or gigantic effort. What it requires is a small group of people who will gather information to give to one or two persons who will serve as editors and produce the handbook.

Two questions remain: What should such a handbook contain? What should be its use?

A complete church council handbook should provide new council members with a clear overview of the organization of the church, its committees and their responsibilities. Such a handbook provides the new person with information on what has gone before in the life of the congregation and gives some helpful parameters for the work that will surely follow.

A council handbook might contain:

- **Constitution and by-laws of the parish**

If these are outdated, producing a handbook may result in revisions. Inquire of your denominational headquarters for a sample of the recommended model constitution.

- **Church leaders' directory**

The directory should contain a list of the names, addresses, and home and business phones of all church officers. It should include also the major congregational jobs each person holds, as well as the term each person is fulfilling.

- **Registry of significant minutes**

A compilation of the chief enabling resolutions of recent years that affect the work and goals of each committee is invaluable. It is especially helpful because the registry provides the continuity between previous board decisions and present responsibilities.

- **Job descriptions**

Job descriptions can be stated for all committees and officers (president or chairperson, vice-chairperson, secretary, treasurer, and others). Persons who participate in the regular meetings by virtue of their office, that is *ex officio*, should be identified. Often the pastor or other professional church workers serve committees *ex officio*. (A sample of a specific committee is outlined in Appendix A.)

Some committees to be included might be as follows:

Committee on Christian Education
Committee on Evangelism
Committee on Finance
Committee on Stewardship
Committee on Social Ministry
Committee on Worship and Music
Committee on Personnel and Staff Relations

Leadership Seminar

This event is separate and distinct from the annual retreat. In a seminar the method often employed is to bring in a resource person for a number of hours to assist council members in learning skills for being efficient, open, responsive, and faithful to their calling. Pastors and lay leaders should inquire locally to discover whether centers for continuing education offer this kind of training or whether church or community colleges have resource persons to share. Seminars may also bring sister congregations together to learn from each others' experience in a workshop setting. The important first step is to decide to provide this training. Then it is necessary to carry through by securing the workshop or seminar leader. Effort must be put forth also to motivate the church laity to attend, participate, and learn.

Frustrations often voiced in church council leadership seminars about council experiences run along these lines:

- Not enough lay involvement in planning and decision-making
- Too many lengthy meetings without action or progress
- Pettiness or bickering among council members
- One person talks too much
- Lack of information needed for decision-making
- Communication problems or breakdown

This sampling of frustrations supplies important data for the resource persons working with your council in a seminar setting. Remedies do exist and there are ways to solve these problems. A workshop provides the occasion.

To achieve effectiveness in a church council and among church council members sufficient time must be given to training. The training also needs to be appropriate to where the members are (i.e., as new, continuing, or experienced officers) and what they bring to the event. To be sure, training makes a difference. Research demonstrates that a trained council member is most likely to be a satisfied member and a positive contributor to the work of committees and to the council as a whole. People like knowing what the expectations are when they enter into a new job assignment. Hence, the wise congregation makes provision for training its council members through annual retreats, working handbooks, and special leadership seminars and helpful literature.

Questions for Discussion

1. Where and with whom does the responsibility lie for training council persons in your congregation?
2. What experience made you feel you had or did not have adequate training and orientation for your work on the church council?
3. Name one thing you celebrate about your church; name one thing that frustrates you.

2. Models

Suppose that the Session (Board) of First Presbyterian Church has been called together to spend the evening thinking together out loud about new directions for their congregation's ministry. The chairperson encourages each one around the table to speak his or her mind about what they would like the parish to be 10 years from now.

"Ms. Jones, will you speak first?"

"I think we should be moving into more direct help for people in our neighborhood. The blocks around our church are changing. Our new neighbors reflect cultural values different from ours; we simply need to get to know them and respond appropriately. I can see that some of the Hmong children, for instance, need winter clothing. Surely Christ wants us to do his ministry of mercy."



OUT
Reach



"Mr. Johnson, what do you envision for our church?"

"The decade we live in now is a fragmented one. There are lots of lonely people in the apartment building where I live. I really like what the church down the street from us is offering through all those fellowship groups for retired people like myself. They take bus trips together; they have outings; they can come three times a week to the church and work on their hobbies with friends. I think we miss the boat if we don't get small groups flourishing in this church."



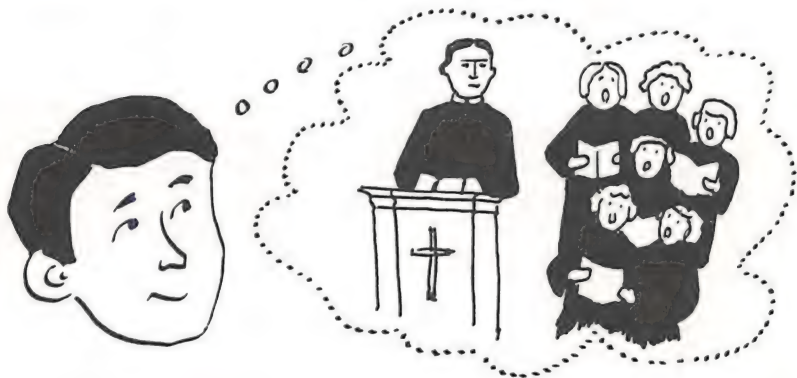
"Thank you all for these good ideas," comments the chairperson. "Tell us, Mrs. Stewart, what do you think about the future of First Presbyterian?"

"Well, I remember a sermon our minister preached about how we should be the sacrament of healing to all those who touch our lives. Jesus teaches me to love people and that's what the church is—a company of loving and reaching-out people. God heals us in Christ; we ought to heal others by our lives and human empathy. Grace reaches out from one believer to another person. This church needs to be full of God's grace."



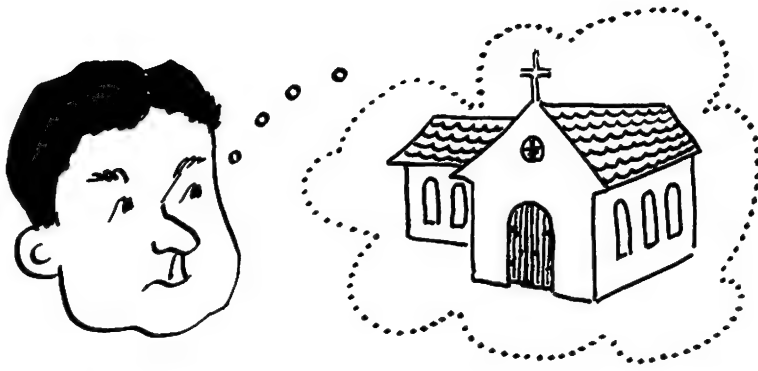
"It's exciting to hear all these good ideas," the chairman exclaims. "Tim Zastrow, you're a younger member of our church; if you had your wish, what would you want us to be?"

"No question but that the music and preaching here attracted me in the first place. I want to keep it that way. People are hungry for inspiration. They want to feel close to God. And preaching from the Bible and inspirational music from our choir bring people closer to the Lord. I mean, that's what Jesus taught in his life, right?"



"Mr. MacFadden, you must have an opinion?" the chairman asks. "What are you wanting to share with us?"

"I thought you'd never get to me! I've always said that the church flourishes where sound logic and clear lines of communication exist. I've learned from my business days that any group or firm with a clear sense of purpose and lines of accountability will do well. I'm proud that we are a sound institution now, and I simply want that to continue in the next decade."



As you heard those persons speaking maybe some of your own thoughts came into play. Each person of this Presbyterian Session has a definite idea of what the church is and what it is supposed to do. You shouldn't be surprised; that's simply the way things are.

As a matter of fact, the five fictitious Presbyterians represent five classic ways of viewing the Christian church and the local congregation. In a nutshell we could draw the equations this way:

Ms. Jones sees the church as a servant.

Mr. Johnson sees the church as a fellowship or mystical communion.

Mrs. Stewart sees the church as a sacrament.

Tim Zastrow sees the church as a herald of good news.

Mr. MacFadden sees the church as an institution.

Each one of these people has a very distinct theological point of view regarding the church. There are New Testament passages that each one of them could use to support his or her unique perspective. The notion people hold of the church directly influences the way they vote in board or council meetings. Their understanding influences the activities they will be willing to help with or programs in which they will personally participate. Surely, their theological point of view will come through as they make decisions regarding the church building or the spending of a congregational budget. Those fiscal decisions are shaped by theological points of view.

Why have this kind of discussion? The point is an important one. Leaders in the congregation, pastors included, need to know the attitudes present in the congregation. The representatives to the official board carry biases to meetings, and the parish as a whole supports these biases. Your job is to acknowledge these views and then to give permission for judgments and evaluations to exist side by side.

An interesting exercise you might try would be to ask people to draw on a blank piece of paper their idea of "church." Almost without fail the drawings will depict the church as:

- a circle of people
- people smiling
- a pulpit, a font, an altar
- people singing in worship
- a building with a cross
- a big heart with smaller hearts around it
- hands helping
- hands linked together, often in a circle
- communion vessels and elements
- hands folded in prayer

The very fact that these various conceptions and notions of the Christian church and of the local congregation exist side by side can easily explain why various church leaders vote differently on issues that come before the group of which they are a part. Simply, they are voting their notion of what the church is and what the church's function is in the urban community or in its rural setting.

It would be difficult for a congregation always to be all five classic models of the church at the same time. But over a number of years any particular congregation could give fair and just treatment to each of the five models.

Wise leaders (lay and ordained) might look to see that each standing committee has a vision and a specific purpose that complements and supports these five notions of the church: institution, herald, sacrament, fellowship, and servant. To focus only on one for a long period of time would be foolish. It would, in fact, impede growth, vitality, and outreach.

Celebrate the fact that the people in the pew and around the board meeting room represent a healthy diversity of viewpoints. Then move the focus of mission and ministry around so as to enable each model of the church to have a legitimate place and an appropriate contribution to make.

Questions for Discussion

1. Do you have a favorite model (picture) of the church?
2. Why can't all the people on the church council or board agree on some things?
3. When is diversity of opinion a good thing for the local church?

3. A Call to Serve

Following your election or appointment to the church council you were most likely officially installed at a public worship service in your congregation. The minister read selected passages from the Bible, then you were asked a question that approximated the following one:

“On behalf of your sisters and brothers in Christ, I ask you: “Are you ready to accept and faithfully to carry out the duties of the offices to which you have been elected?””

You did not choose those with whom you will serve, but God has chosen you to join others in this ministry of leadership in the church. To be elected to the church council is not to join an elitist group, but to become part of a body of men and women whom Christ has empowered to lead, to inspire, to administer, to serve, and to share.

It is the perspective of the New Testament that those who are called of God in Christ for leadership exercise their office through the strength and wisdom that Christ imparts. The power on which they draw is not their own wisdom only but that which comes from God. The apostle Paul prayed:

Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen (*Ephesians 3:20-21*).

Council and board leaders are to be mentors, that is, guides, for others in the congregation. As Christ-formed leaders they are to exhibit qualities and virtues worthy to be followed. There is no question but that the elected leaders of a local congregation are expected to model, to demonstrate the gospel in real life.

Again Pauline theology is helpful here. The apostle lifts up the high calling that is ours as Christian people:

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulations, be constant in prayer. Contribute to the needs of the saints, practice hospitality.

Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited . . . but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all (*Romans 12:9-13, 15-18*).

Most of us will admit that the chief lessons in life are caught, not taught. The influence of another's life, example, and witness through deeds is a powerful one.

When church council leaders reflect on the impact their modeling and mentoring have

1. *Occasional Services* (Minneapolis: Augsburg Publishing House and Philadelphia: Board of Publication, Lutheran Church in America, 1982), page 134.

on others, the effect must not be underestimated. The example of personal integrity, of daily prayer, of a forgiving spirit and an accepting attitude, of honesty spoken in love, of gentle criticism that helps another improve, of a generous measure of appreciation and praise are mentoring lessons that Christ inspires and the Holy Spirit empowers.

When we examine a cross section of parish constitutions a consensus appears concerning the major areas of responsibility to which the elders, deacons, and council persons should attend:

1. To secure support staff other than the pastor
2. To supervise the expenditure of the approved current congregational budget
3. To prepare the proposed budget for the annual meeting or assembly
4. To appoint an audit committee annually
5. To review annually the salary of the pastor(s)
6. To be responsible for the upkeep of the buildings and premises of the parish
7. To supervise the work and meetings of the standing committees
8. To exercise congregational discipline in accordance with the constitution
9. To review and evaluate the total work and mission of the congregation
10. To choose or elect delegates to meetings and appoint representatives to related groups, bodies (eg. church camp or nursing home foundation).

When the council looks at its total work there are five crucial verbs that stand out as central to its efforts and organization:



- A. The council *coordinates* the work and planning of the various committees and task forces within the congregation.
- B. The council *deliberates* on the strengths and weaknesses of various proposals and weighs the merits of various programs that carry out the mission of the local parish.
- C. The council *manages* the resources of the congregation and exercises good stewardship of financial assets, as well as of people and talents.
- D. The council *plans* for the current year and is attentive to long-range planning for the well-being of the parish and its effectiveness in mission.
- E. The council *leads* in taking bold steps for the sake of the gospel and strives to be a pioneer church in staking out new territory for exciting ventures of faith active in love.

The call to serve as a church council leader is a call to excellence. Be assured that the Holy Spirit empowers God-pleasing ministries and adventures in mission that take the gospel into the world and build up the body of Christ.

Questions for Discussion

1. How are congregational elections different from political contests?
2. How do you show that you take seriously the invitation to be a mentor or a model for someone else in the congregation?
3. Why is it so important that church councils be capable of leading and not simply managing? Are you personally disposed toward one or the other? Why do we need both?
4. Check your constitution for the specific duties indicated for the council.

4. Biblical Instructions

Even a cursory examination of the range and variety of material in the New Testament tells us some important things about discipleship. For one thing, the life of faith cannot be understood in terms of a general principle like "love" or "servanthood." Discipleship was too closely tied to the object of faith, the crucified and risen Lord, to be reduced to abstract principles. Another observation is that discipleship was always understood concretely.

(In *Living a Biblical Faith*, Donald Juel)

Those elected to positions of church leadership soon realize that they have stepped into a long train of witnesses. Over the centuries these witnesses have sought to do what is right and true and to promote what builds up the people of God.

The Bible offers sound counsel on how to walk as "children of the light." Council members should take heed regarding their speech, conduct, and teaching because to be a leader in the church is a significant trust.

What the Bible gives us is not some heavy-handed law or diminishing prescriptive that undercuts one's own uniqueness and special talents. Rather it is the word of life, which engenders hope, courage, and the desire to do and say what honestly brings glory to God. Some of those freeing and equipping passages of the Bible are discussed below.

Mark 10:35-45. This is a central passage about discipleship. Discipleship according to this earliest evangelist involves being a slave and a servant, of losing one's life in order to find it, of taking up one's cross and following Jesus. The company of Jesus' followers are not to lord their authority over others, but are to serve, to wait on tables, to wash feet. Those who are baptized into Christ are incorporated into Jesus' death and resurrection. Such a picture of servanthood will not attract the light-hearted follower.



Mark 10 describes the shape of congregational servant leadership. Elders, deacons, and council members can model a willingness to spend and be spent for the sake of the gospel. What they do is done out of love for the Lord, who became poor that the world might become rich in grace. Servant leaders walk the second mile; they don't worry about who gets the credit; nor will they ask someone else to do what they are unwilling to do.

This is a God-given humility. This does not mean leaders who are naive, who don't

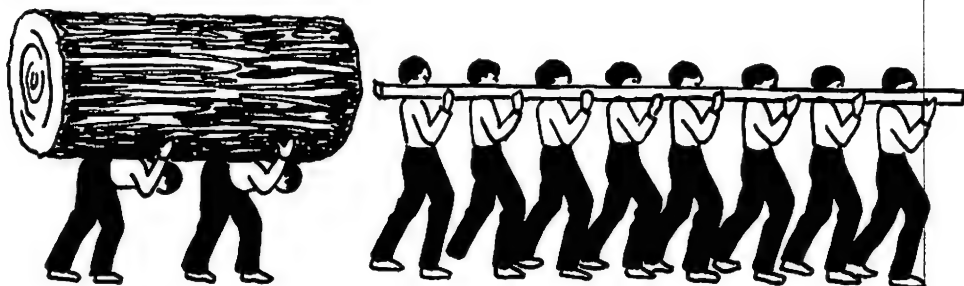
understand the difficulty of what they are to do, but persons who have confidence and determination born of faith. Leaders of this brand have counted the cost and said, "Send me!"

1 Corinthians 12:28. This verse makes clear that gifts vary. Christians believe that God is wise. They see his wisdom in the distribution of the right gifts at the right time for the right persons. When leadership roles are called for, then someone given to supervision, overseeing, and planning appears.

The local congregation needs people of all kinds. Some look after details; others manage well the resource of money; still others make sure time and talent are utilized in teaching, calling, sharing, singing, building, and other ways. Joy comes to parish leaders when a congregation can carry through on a project it has gladly undertaken. Paul says that helpers and administrators are blessings from God. Not all, thankfully, are called to be apostles.

1 Corinthians 12:4, 5, 7, 14. The Lord and Giver of all gifts is one. The Holy Spirit who empowers women, men, and youth for leadership lives in union with the Father and the Son. In 1 Corinthians 12 Paul makes some telling points about the Spirit's gifts to believers. All gifts are to be exercised for the common strength and building up of the whole body of believers. The clincher in verse 14 is that all members are needed, all can offer important strength and support to others.

Wise congregational leadership remembers to tell members that they need one another. "Letting George do it" simply doesn't work, and it doesn't fit the covenanted life of God's people. Such an attitude displeases God and ignores the bonding Spirit. When 20 percent of the parish people carry out 80 percent of the parish ministry something is wrong.



1 Peter 4:9-10. It is a Christ-like virtue to be gracious, to be a genuine host to others. Moreover, whatever gift God entrusts to you, that gift is fully yours only when you share it and give it away. If you hoard your gift, you'll lose it, Jesus said. The Christian lives as a steward, a manager of the manifold blessings of God.

Hospitality and graciousness are worthy goals for every congregation. It is incredibly crucial to be friendly, accommodating, helpful, and open as a parish. Genuine hospitality will be quickly noticed by visitors, who will want to come again. A parish in which people live thankfully, knowing that they are only stewards, will challenge its members to give themselves to others.

Acts 6:1-4 and Ephesians 4:12. The ordained leadership in the church is called by Christ to equip God's people for the ministry that is given to them. In this way, pastors are to concentrate on enabling the whole people of God to be agents and representatives of the gospel.

The early church found out through controversy that the base of leadership needed to be broadened beyond the apostles. As a result, the office of deacon was initiated. The deacons took care of food distribution and looked after widows and orphans; the apostles gave their time and energy to preaching the crucified and risen Jesus Christ.

Good parish management checks to make sure that responsibility and authority are shared among the members. Pastors need not be involved in everything, but should be encouraged to spend their time especially on preaching, teaching, and pastoral care. Using the natural gifts of laity and clergy to build up the body of Christ is good stewardship.

1 Thessalonians 2:4. This verse speaks of accountability. Church leaders, to be effective, must be trusted. That trust derives, first of all, from faithfulness in the use of the gospel with which they have been entrusted. Through the gospel, believers are led to trust in God's promises and in those to whom the message of life has been committed.

Church councils do well to remember that they do not benefit God's people either by being heavy-handed or by using flattery. A wiser approach is to nurture people, always exercising patience. It is, after all, a matter of slow growth in the gospel. How easy it is to quickly write someone off; but the gospel way is "like a nurse taking care of her children." There is the constant temptation, unfortunately, to be a church which puts a priority on pleasing people. The Scriptures repeatedly warn people to speak only to please God. That criterion is honored when council members comprehend that they are trustees of the gospel, God's action and message of grace.

1 Timothy 3:8-13 and 1 Timothy 4:14. In these biblical passages Paul tells us what church leaders should be like. He lays out spiritual expectations for deacons and all church leaders. He counsels the overseer Timothy that deacons should not be greedy; rather, they should be conscientious believers, respected in their own right. Their personal lives (households) are to be in good order, and they are to make use of and not to neglect their spiritual gift.

Congregations do well to realize that in their various communities, deacons and elders together with the pastors represent the congregation at large. It is inescapable that the community will look at leaders as typical of the congregation. People naturally do that. Therefore, congregations do well to pray that prospective council nominees will do God's will. Congregations also must use care to select persons with appropriate spiritual gifts. Management, administration, teaching, serving, intercessory prayer are expressions of the Spirit's vitality just as are preaching, healing, and prophecy. Parishes need to ask the best qualified persons to serve God's people in all aspects of responsibility.

1 Timothy 5:17-19. Here Paul writes of respect and remuneration. Workers in the church who have been asked to devote all their time, or special time, to it should be paid. Congregations honor the faithful work of such workers by enabling them to receive a reasonable livelihood. The apostle urges us to be on guard when accusations are made against church leaders. Take seriously only those charges against elders which are borne out by the evidence of two or three witnesses.

Scandal, gossip, and infighting among believers are always troublesome. Seek the counsel of your bishop when such strife becomes prolonged or affects the whole church. When councils must act in cases of contention they need to seek the truth from all parties involved. The judgment they then exercise and the discipline they decree should be appropriate to the person and the circumstances.

Exodus 18:13-27. Moses seems to be the first case of "burnout" recorded in the Bible. In Exodus 18 Moses' father-in-law, Jethro, comes to Moses and counsels him to find persons to help him who are God-fearing and trustworthy. These persons are to administer justice to groups of 1000, 100, 50, and 10. The heavy and hard cases Moses may hear and arbitrate, but his helpers are to take care of routine matters.

No church leader (lay or ordained) can do all the decision making. It will consume him or her! Wise leadership quickly learns to delegate authority. Councils should monitor carefully the workloads of their paid staff to save them from "burnout." The council members, too, should not be loaded with such extensive responsibilities that they burn out.

TO SERVE ON A CHURCH COUNCIL		
<i>Considerations</i>	<i>Biblical References</i>	<i>Implications for Our Congregation</i>
1. Leadership	Mark 10:35-45 (Luke 22:24-30)	
2. Governance	1 Corinthians 12:28	
3. Administration	1 Corinthians 12:4-5, 14	
4. Stewardship	1 Peter 4:10 1 Corinthians 4:1-2	
5. Servanthood	Acts 6:1-4 Ephesians 4:12	
6. Trustees	1 Thessalonians 2:4	
7. Deacons	1 Timothy 3:8-13	
8. Elders	1 Timothy 5:17-19 Exodus 18:13:27	

5. Committees

Diversity of opinion regarding the work and the importance of committees in the local congregation often becomes evident. Some people comment, "Committee meetings are too much, all that sitting around talking instead of doing." On the other hand, congregational leaders may say, "If only we could get more people to serve on church committees, we would have a going church, but it's like pulling teeth with a pliers to get people to serve on parish committees."

What one must realize is that effective, active, productive, high morale, faithful committees are no accident. They reflect care in selecting a chairperson, in defining objectives and responsibilities, and in organizing behind the scene. Someone has to dream, to plan, and to organize. Succinctly put, the key to effective church committee work lies in eight factors:

1. Have an agenda
2. Categorize the concerns
3. Gather ideas, brainstorm
4. Sort out the ideas shared
5. Set goals
6. Plan future needs and work
7. Assign responsibilities
8. Evaluate

Consider first of all the chairperson of the committee. There is no doubt that the general mood of either enthusiasm or of apathy and sloth among committee members has much to do with the person elected or appointed to be chairperson.

Some impossibly long lists of qualifications, skills, and interests for a chairperson are sometimes drawn up. Most human beings would run the other way rather than be chosen to chair a committee on such specifications. A realistic and sensible definition of what the position of chairperson demands is, however, useful.

Some basic qualities seem essential:

- A chairperson should be able to communicate with others both orally and in written form.
- This person has already demonstrated that he or she listens with understanding and sensitivity.
- This person is able to explain and present an idea, a notion, a program so that almost anyone is able to grasp the intended or hoped-for outcome.
- This person is committed to the cause he or she serves and will give the time to it that is required.

When these abilities and qualities are present in the person asked to chair a committee, that group is off to an excellent beginning. The chairperson's own style of leading will prove to be very important.

Much of the activity of a congregation depends on committees. In that way they exert leadership. That's why it is so important to take time to coach leaders and teach committee chairpersons the eight steps that make for effective committee work.

1. Have an agenda

Nothing is more frustrating than to arrive at a meeting and discover that the chairperson is unprepared. He or she has not done the necessary "homework." The specific items that need discussing during the time available have not been prioritized or even listed. No wonder people check out, say they can't make future meetings, or are reluctant to serve another time. Time is too precious and free evenings too few to have them wasted by a poorly organized committee.

The chairperson should figure out the major and minor items that need to be handled. Consultation with the pastor may be advisable in some instances. In others a call to the church treasurer about funds available or to the church president for direction or coordination may be necessary. The agenda should be in writing with copies available. In many cases it is helpful to get it to the members a few days before the committee meets. Seeing the agenda gives people time to think about the matters coming up for discussion.

CHURCH COUNCIL AGENDA

- | | |
|--------------------------------|-------------------------|
| 1. Call to Order | President Mike Helm |
| 2. Devotions | Jack Albright |
| 3. Minutes | Jill Adams, secretary |
| 4. Treasurer's Report | Tom Billings, treasurer |
| 5. Pastor's Message | Pastor Shepherd |
| 6. Committee Reports & Actions | |
| Stewardship | Amos Change |
| Evangelism | Billy Grey |
| Youth | Tim Young |
| 7. Auxiliary News & Views | |
| ALCW | Marsha Means |
| 8. Unfinished Business | |
| Planning Recommendation | Sue Soderheim |
| 9. New Business | |
| Confirmation Proposal | President Helm |
| 10. Announcements | |
| Correspondence | Secretary Adams |
| 11. Adjourn | |

2. Categorize concerns

It is wise for the chairperson to set some priorities on what should be done first, second, and third.

Even should the committee alter them after discussion, having those mental priorities enables the chairperson to watch and gauge the time given each item for discussion. The chairperson also should know whether recommendations need to come before the larger board, council, session or whether the committee makes the final decision. It focuses discussion and promotes action to tell the committee people, "We must get _____ and _____ decided tonight; we need to bring a recommendation to the board."

3. Gather ideas, brainstorm

Some committee time should be given to thinking out loud about future directions, dreams, hopes, and goals for the work of the committee. If you can't do this at each meeting, then do it at alternate meetings. Simply get the ideas listed and before the group; don't make any value judgment about the merits of the dreams or future goals. It is healthy to create an environment for this kind of free and open discussion.

The chairperson may want to suggest a particular time within the committee's 90-minute meeting for brainstorming. Brainstorming is time during a committee meeting when everyone should have at least one occasion to speak. Write the ideas on newsprint so that you can save them for your next time together.

4. Sort out the ideas shared

The chairperson must make sure that everyone's ideas and suggestions are heard. Then the committee can see if some ideas dovetail. Ask whether some are more realistic than others for the present. Perhaps some are not in the committee's area of responsibility. Others may be so far-reaching that the committee cannot tackle them just now. Assigning priority numbers may help the committee and the chairperson to achieve some clarity on the sorting process—that is the desired outcome. The chairperson will ask the committee members whether the ideas were captured that were proposed. Then the committee is ready to move on to the next step.

5. Set goals

Don't overload the committee's agenda. It is hazardous to tackle everything at one time and create more agenda and substance than can be easily managed. That's why goals that are developed and articulated need to be:

- Specific—clear and to the point

- Attainable—within human capability

- Measurable—having some way to judge what has been accomplished

- Timeable—dates or deadlines determined

Setting specific goals creates a sense of confidence for all working members concerned.

6. Plan future needs and work

At some point run a trial balloon by the group. The chairperson might ask, "Do you agree that these items should be our working goals? How are you feeling about what we are proposing to do as a committee?"

By creating a plan you are getting a broad base of support and ownership for what the committee will be doing in the next few months.

One last item: Don't adjourn the meeting without setting the next meeting date and time. Try to meet on a regular basis on a set or designated day or evening. Since we're all creatures of habit, once the committee learns the pattern it is off and running. The chairperson should not allow meetings to run overtime. If the chairperson sees that the committee is going to need more time, he or she can ask the membership to extend the discussion for an additional 15 minutes or so. Beginning promptly and honoring the promised closing time will endear the chairperson to 99 percent of any committee.

7. Assign responsibilities

Who will do the jobs, the tasks the committee has just agreed upon? Where will this person or that person get the necessary supplies and materials? What will it cost? Is it clear to everyone who is the person responsible for publicizing this project in the parish? Should information be gotten to the wider community, village, town? Was anything forgotten?

Many a committee meeting goes well until step #7, then it seems to fall apart because the chairperson doesn't get those assignments nailed down! You might say, "Lock the door. Bolt the windows! Don't anyone leave the room until we've got the assignments

nailed down!" The obvious is sometimes the hardest to carry off. Without assignments clearly specified, all the good ideas brought forth and shared will return void. Unless responsibilities are assigned, things won't get done. That assignment job properly belongs to the chairperson.

8. Evaluation

Too often in the church people neglect to take the time needed in order to evaluate how a project went. Asking how the pieces did in fact finally fit together, what everyone learned to do and not to do for next time, can be invaluable. It can ensure that mistakes are not repeated in the future. At the end of the year, especially, the committee should ask: What were our highlights? Which were the "bombs" we'd rather forget? Is there someone on the committee who kept accurate notes on such information as where we got things for a project; how much we spent; suggestions for those who will follow and work with this project next time? If a particular project of the committee did not reach the hoped-for goal, take time to evaluate the possible reasons for the failure.

Finally, be generous with the accolades to committee members and others who helped. Their hard work and faithful effort deserves to be praised by the church president, the pastor, or the full board in some kind of public recognition. Church fellowship will be enriched if the chairperson hosts an end-of-the-year gathering with no business to transact, simply to enjoy one another's company.

Questions for Discussion

1. What is the relationship between a committee's morale and the way the chairperson organizes the work and assignments?
2. What factors ought to go into the selection of persons asked to serve on a given committee?
3. What valuable lessons have you learned as one who has served as a past chairperson or committee member? Share your reflections.

Steps to Promote Change (Action Plans)

Think of one thing you would like to change in your congregation. It can be major or minor, but it should be concrete and possible.

1. What do you want to change? Is it something you want to stop, start, increase, decrease? State what you want to accomplish in specific terms.
2. How will you get people committed to the change? Who will be responsible for getting it done? Briefly describe the rewards to members for making the change.

3. If the change is to be accomplished by 19____, what will have to be done in prior years? Make your plan specific so that at the end of each year you can assess, if necessary, the progress that has been made.

In 19____ we need to:

In 19____ we need to:

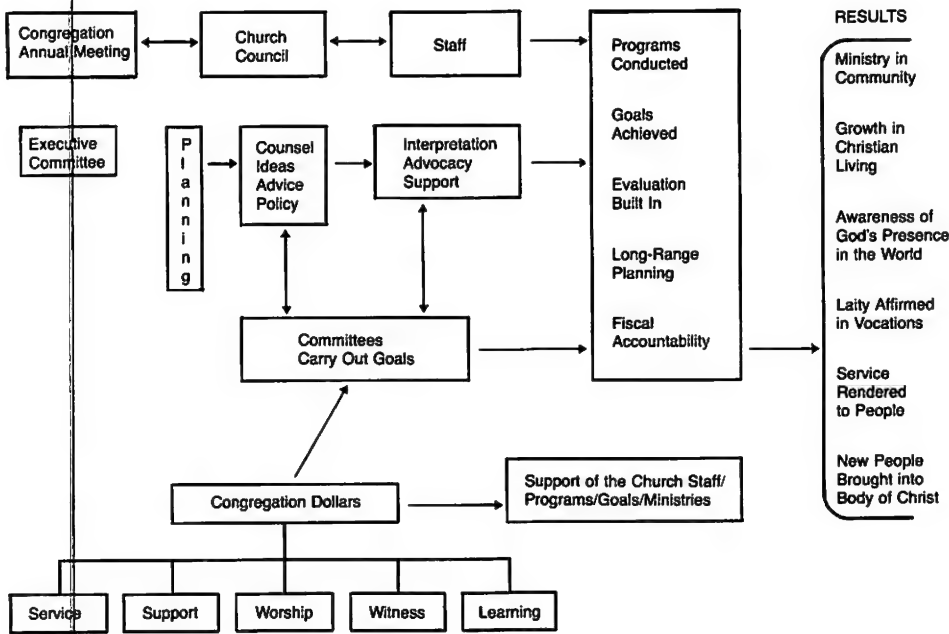
In 19____ we need to:

In 19____ we need to:

In 19____ the results would be apparent because:

EVALUATIVE FLOWCHART

A congregation's mission and ministry can be defined through five areas (service, support, worship, witness, learning) for which specific committees are primarily accountable. As these committees plan, adopt programs, and recruit volunteers, they will be aware of dollars available to them and will seek the counsel, consent, and cooperation necessary from church council and staff members. As lines of policy and action converge in programs, results can be measured by the goals listed in the right-hand column.



HOW TO GET A COMMITTEE FUNCTIONING SUCCESSFULLY

<p>1 <i>Make an Agenda</i> <i>Understand Your Responsibility</i></p> <p>Mail agenda well in advance. Know the participants. Review the local situation and assignments. Be prepared to facilitate agenda. Name leadership.</p>	<p>5 <i>Set Goals that are:</i></p> <p>Specific Attainable Measurable Timeable</p> <p>Deal with top priorities in setting goals, dealing with no more than can be handled immediately.</p>
<p>2 <i>Categorize Concerns</i> <i>Define Immediate Tasks</i></p> <p>Identify top priority concern—what should be done right now. Identify Level II concerns—what will have to get done. Identify Level III concerns—what really should get done.</p>	<p>6 <i>Plan Future Needs and Work</i></p> <p>Set date for next meeting. Check on group's understanding and commitment to goals. (Does everybody buy in?)</p>
<p>3 <i>Idea Gathering</i> <i>Brainstorm on Methods</i></p> <p>Gather all the ideas you can—good, bad, and otherwise—on how the job defined as top priority can get done. Do no evaluation or criticism now; it will only stifle ideas.</p>	<p>7 <i>Assign Responsibilities</i></p> <p>Identify jobs and tasks to be carried out in order to reach goals. In other words, who will do what? when? how? Has anything been omitted?</p>
<p>4 <i>Sort Out the Ideas Shared</i></p> <p>Eliminate the less adequate; leave the good possibilities and workable responses. Check to verify that all ideas are understood and heard correctly. Include what must be done immediately, retaining other ideas that are good for future use.</p>	<p>8 <i>Evaluation</i></p> <p>Review to find the successes and learn from them. Check on failures to see why they failed; avoid them next time. Evaluate only after the end date set in the goals has been reached.</p>

6. Group Dynamics

Those lay persons who chair the local session, board of deacons, trustees, or church council soon learn how important it is to promote and develop a healthy attitude and positive spirit among the members of the group. In order to have an efficient and effective team two major areas of group dynamics need to be addressed:

- the task functions of the group
- the maintenance functions of the group

To have in mind some of the basic elements of group process can be helpful for any leader in the congregation. Each involves several steps.

Task Functions

These leadership functions consist of facilitating and coordinating group effort in the selection and definition of a common problem and in the solution of that problem.

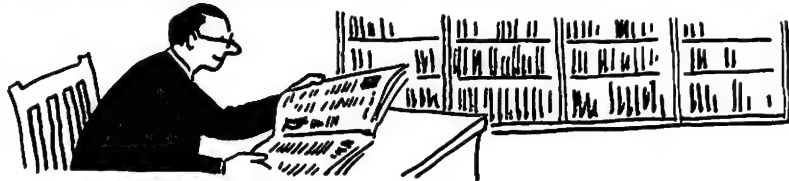
Everyone likes to be part of a group that gets things done. We appreciate participating in something that accomplishes its goal. Teams like to win games. Contractors beam when the keys are handed over to the owner of the new building. When a neighborhood has been canvassed, refugees resettled, a stewardship campaign completed, or a church festival observed, all who had a share in it feel considerable satisfaction.

The happy outcome of things being accomplished in the church results, with God's blessing, in no small measure from having leaders who are able to exercise task functions well. What dimensions of task orientation need particular attention?



1. Initiating

Someone needs to say, "Here is the problem we face, here is the goal or task that we want to accomplish; let me offer a possible way for us to proceed in order to meet our assignment." Any group can benefit from having a person in it who will "take the bull by the horns" and move the group toward its desired goal. We call that initiating.



2. Information gathering

Likewise every group needs someone to request facts. Some opportunity for the group

to express opinions and offer relevant information for solving a problem becomes one aspect of the search. The leader does well to ask for suggestions or ideas from the group on how best to move ahead. Fact and opinion seeking are important elements in the group process.



3. Information giving

The leader summarizes relevant information that will be helpful to the group as it goes about the business of problem solving. The leader may simply state a belief from her or his insights, knowing what has been presented about a given issue or assignment.



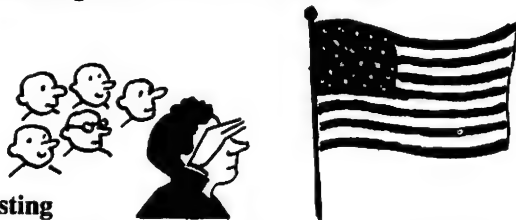
4. Clarifying or elaborating

Not everyone can be expected to agree at this point. There is bound to be a certain amount of confusion and contradiction whenever several people work on an important project. It is up to the group leader to state again for everyone what the issues are and what appear to be some alternatives. Clarifying is always helped by some simple examples of the problem or issue. Also, at this juncture, someone on the committee may really be asking for an elaboration—a fuller grasp of what you or the others may just have discussed. Creating clarity is an appreciated move.



5. Summarizing

There may be someone in the group who says, "It seems to me that our discussion thus far has focused on four main points. They are: First . . . , second. . . ." This listing helps others pull related ideas together. It is restating the suggestions offered in the previous discussion. It might be a summary which offers a decision or a conclusion that the group can either accept or reject. Decision making is made easier when someone pulls diverse matters together to a set of alternatives.



6. Consensus testing

At some point the leader will send the flag up the flagpole to see who salutes, to see whether the group is nearing a decision. The leader may ask: "Has the group arrived at a conclusion? If not, what more do we need to talk over?"

Maintenance Functions

Not only do groups need persons with skills to help them accomplish their goals, but they also deserve a leader who has *maintenance* skills. There are folks who have the gift to help people enjoy their work together and to get them to like each other in the process of sorting and deciding. Such a leader manages to get group members to learn about themselves and others as they move forward toward solutions. Again, this does not happen by magic. Rather, the chairperson (or someone else in the group) must consciously attend to the maintenance of the group. To stay healthy each group needs to have someone working hard at maintaining a group spirit that is positive, open, and sensitive. Following are some of the dimensions of this maintenance work.

Maintenance describes the leadership activity that is necessary to alter or to sustain the way in which members of the group work together, developing loyalty to one another and a firm sense of allegiance to the group as a whole. (For an understanding of how individual needs motivate the members of any group see Appendix B, A Motivation Self-Assessment.)



1. Encouraging

It helps if the chairperson is friendly, warm, and responsive to the individual contributions in the discussions. Shy persons need to be encouraged to contribute; all participants need assurance that their presence is important and that their work on the committee or in the group is valued.



2. Expressing group feelings

The maintenance function is operating when the leader points out to the group how they're feeling:

"I sense that a lot of you are tired and frustrated."

"I look around and see that everyone needs a break."

"Well, John, we appreciate your candor and honesty; obviously you feel strongly about this."

"That was very good of you to share so personally."

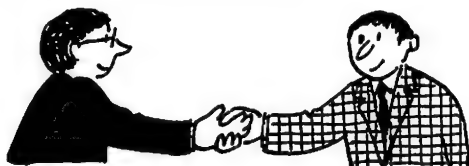
The leader picks up on the moods and feelings of the group. When tempers flare or tears fall, the leader needs to articulate what is going on. It is harmful to ignore strong feelings within the group. Naming the feelings is an important part of group process.



3. Harmonizing

Harmonizing, in this case, doesn't refer to barber shop singing! But when people are "at each other" and disharmony appears to be taking over, the skilled group leader will move toward some reestablishment of harmony in the group. Right then may be the time

to reconcile differences. Tactfully work toward reducing the tensions by some healing and calm words. After people have calmed down, you might try to explore why there are such differences of opinion within the group.



4. Compromising

Compromise is not always a dirty word. As a matter of fact, it may be wholesome and helpful to the group process to have the leader point out that an error was made or a position overstated. He or she may suggest that the truth lies somewhere between two extreme or opposing views. The wise leader will sense it is important to modify one's own preference to maintain group cohesion. The worlds of business and politics have long ago learned the art of compromise. Shouldn't the church be clever enough to put the practice of compromise to work for it in matters of human judgment also? We don't compromise the gospel, but we can compromise our intra-family debate in order to keep all the members pulling together as one body in an acceptable direction.



5. Gate-keeping

Gate-keeping is a fancy word for keeping the channels of communication open in the group sessions. The leader works hard to facilitate the participation of all the people present; he or she may even suggest that each person offer an idea on what should be done. If a leader notices that someone is especially quiet and such behavior is out of character, some kind and inviting comment is appropriate: "John, we haven't heard from you this evening, would you like to share your reactions or impressions?"

6. Setting standards

It is helpful to the group to know what the leader expects from them, both in terms of what needs to get done and also in how they should function together as a small group or committee. Any clues the leader can give others at that point will be helpful. For example, at a critical point the leader may say, "I'd like to see all of us take this recommendation that we now have and go home and pray about it. Pray that God would give you discernment as to what this council should do. Can I ask you to do that along with me until we meet in two weeks?" Here the standard is prayerful consideration before decision making. Others will model what the leader suggests are the standards for this church group.

Questions for Discussion

1. Can you arrange for others to help you keep the group moving on target, given its specific goal and assignment?
2. Do you think of yourself more as a task-function person or a maintenance-function person? Share your own perceptions; ask the others what they think.
3. What do you suggest be done when people appear simply not to want to work together?

7. Conflicts

Wouldn't it be wonderful if there never were conflicts in the local congregation? Or would it? It may be that conflicts help congregations achieve clarity on important issues. Perhaps conflict in the congregation can be used wisely, so that people reach insights and commitments about the real mission and purpose of the church.

The New Testament record shows that Jesus had serious conflicts with people over important matters of faith and life. His radically new person and his teaching threatened many of his Jewish contemporaries. The apostolic church, as seen in the Acts of the Apostles, had its share of first century controversy. In fact, the office of deacon was established because the apostles were faulted for not spending enough time looking after the widows and orphans of the Greek-speaking believers.

The apostle Paul might not have achieved such a central role in the New Testament had it not been for so many tough and knotty mission congregation problems for him to address and adjudicate. Therefore, it should be of some consolation to us that no century of Christian church history has escaped controversy. Conflict accompanies the people of God on their journey of faith and discipleship.

Conflict in any religious setting has a natural way of bringing passions to the surface. Why is that? Perhaps it is because people consider the principles and theological tenets that they deem important worth fighting for and protecting. Usually conflict occurs in the churches because parishioners take ownership of various stances and positions.

Most of the time, when church members are "cranked up" over issues in the local church they feel what is at stake to be critically important. If something seems important, both in principle and in practice, then religious people are willing "to stick to their guns," so what concerns them is not casually put off to the side, quietly ignored, or even dismissed.

So don't be afraid of every kind of conflict in the church. Some conflict is normal, not peculiar or extraordinary. Conflict doesn't mean that the folks at First Church have lost their faith or that their level of sinfulness exceeds their neighbors. No, it demonstrates the way justified sinners really act in real life situations. Perhaps the following case study will generate some conflict reactions even here.

Old Trinity Church

It seemed that Old Trinity Lutheran Church had always been there. It was impossible to picture our downtown district without it. The tall, imposing steeple, the huge stained-glass windows given in memory of names like Splude and Bjornstad and Moen, the many steps to the black walnut sanctuary, and the throaty bombastic organ were a part of me, as well as a part of the city.

Just last month, Grand Avenue Congregational Church, only a few blocks away, closed its doors for the last time after a 92-year history. The year before, Central Methodist—or what was left of it—moved to the suburbs. And here at Trinity, there were signs of death, too. It was all so gloomy.

Worship attendance was down to only a third of what it was 20 years ago. There were more Sunday school teachers than students last year, although vacation church school was attended by 140 kids and the new day-care center operates at capacity. Giving income is so low that we may not be able to pay anything on the principal of the reordering loan. So many widows and retired people, once generous givers, can no longer make big pledges and no one has the heart to ask for more.

Pastor Jim Norquist, age 34, has only served the congregation for two years. Retired Pastor Stone helps with visitation on a part-time basis. The church secretary, Inga Hermanson, has served the congregation faithfully for 26 years but is finally talking about retiring to take care of her elderly mother. The organist and choir director, Rose Jennick, is about 58 years old, and after 15 years of service is slowing down. Pastor Jim seems frustrated because things at Trinity are so traditional that proposed changes are glacially met, despite strong expressions of personal support from congregational leaders.

The church council of 15 members has an average age of 47 years and is led by Bob Long, president. Bob is a successful public accountant and father of two teen-aged boys, concerned for their Christian education and Luther League. Lucy Jeramy is the only woman on the council and is the council secretary.

At tonight's meeting Bob had Lucy read a letter from the Stelzer Development Group proposing to purchase the church property for \$170,000 to erect a Senior Adult housing and activity complex on the site. The offer is contingent on church support for rezoning the property, on obtaining an IRS ruling as a not-for-profit organization, and on securing the long-term financing for the project. The last appraisal on the property valued the land at \$40,000 and the buildings and improvements at \$400,000.

I am the third generation of my family to belong to this congregation of now only 351 baptized members. It is a real effort to drive 20 minutes each way, past other Lutheran churches, to come to council meetings, choir practice, or deacons' meetings. Hearing this letter has raised a headfull of feelings, memories, and questions.

Questions for Discussion

You are a member of the Old Trinity Church council. What is your response to the offer?

1. Is it time for Old Trinity to die?
2. What is your forecast for Old Trinity should conditions remain unchanged?
3. What is needed to help the council's decision?
4. If pressed for a decision now, what would you decide and how would you do it?
5. What should the council do next?

It may be helpful for you simply to make a list of what you think the problem is:

- an aging congregation with lack of new leadership,
- a neighborhood that changed dramatically and a church that didn't keep pace
- a council that never really asked the hard question: What is our mission as a church?
- a group of Christian believers so committed to tradition and honoring the past that they are unable to move ahead
- an offer from a developer that's simply too low and not realistic in terms of what this property and land is worth
- a pastor who hasn't been able to motivate the laity to follow his leading

Or you might want to make a list of what you think is needed for the church council to make a sound decision:

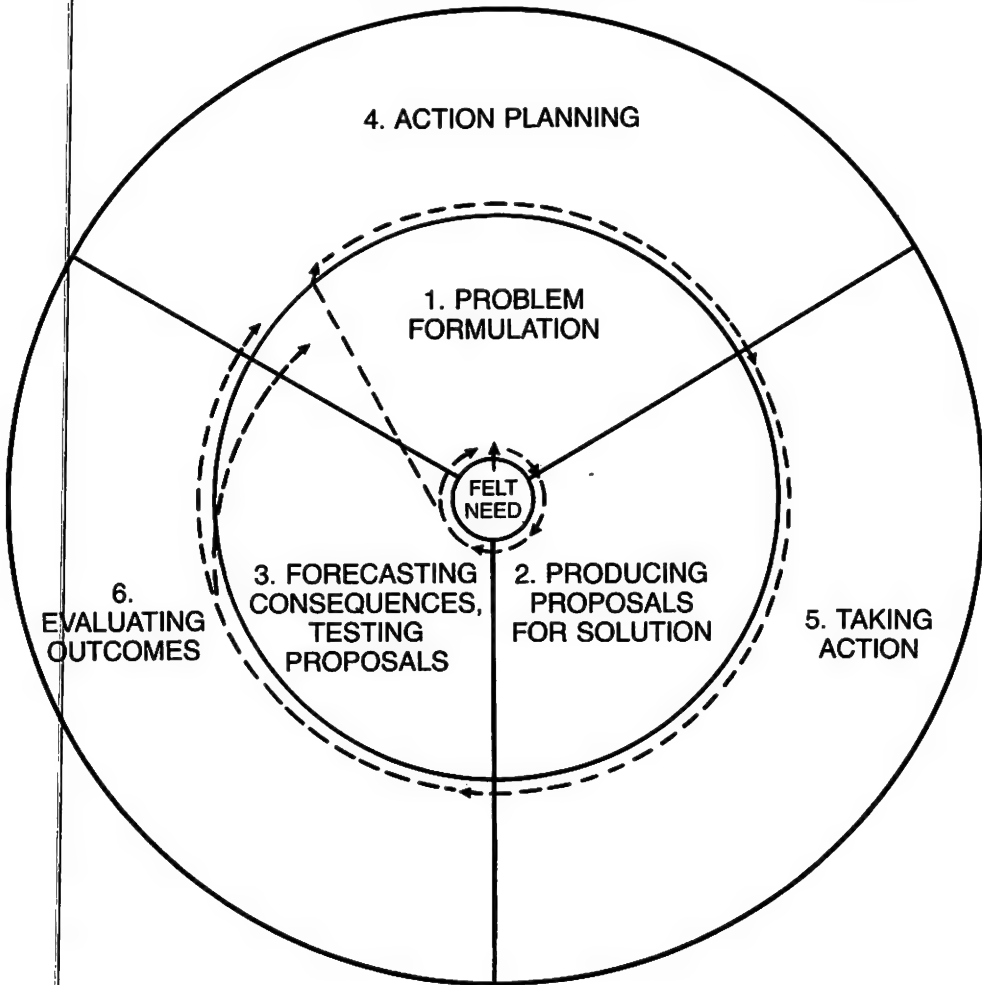
- more hard data from a survey of the neighborhood
- knowledge of the family situations of the children coming for VBS and day care
- outside help from the church synod office to help guide this parish council
- more time to do homework before having to make an official response to the developer

It's readily apparent to those working with this case study that the main issue is not easy to identify and the way to proceed is not obvious. To sort out the primary question and to develop the necessary steps for the problem-solving to take place requires a thorough and thoughtful methodology.

The accompanying model of stages for problem solving drives home the point that the critical first stage is properly identifying the problem that is causing conflict. Nearly everyone who reads the case study of Old Trinity Church immediately begins to formulate solutions. Advice sometimes comes too easily and quick-fix solutions are volunteered too rapidly. What is needed is a church council with a strong and tactful leader who will get them to work hard at identifying the key problem and then tackling a solution.

STAGES OF PROBLEM SOLVING

Diagram i.



It could well be that parish ministry leadership is basically the business of solving problems or working through conflicts to their most just and helpful resolution. Running away from conflict or pretending that conflicts “just don’t happen” in the church is neglecting an important ministry of reconciliation that the Lord Christ has entrusted to parish leaders.

**REMEMBER: CONFLICT IS NORMAL, NOT EXTRAORDINARY,
IN THE LIFE OF THE LOCAL PARISH**

Resolution of conflict may turn out to be the special gift you can exercise in your home congregation for the sake of ultimately building up the body of Christ. If you have those skills, contribute them for the sake of the health of the parish.

**REMEMBER: CONFLICTS HELP GET IMPORTANT ISSUES OF MISSION
CLARIFIED**

The following case study of Anytown Lutheran Church provides a way to examine the interrelated issues of stewardship, mission, passionate behavior, need for restored communication, and, perhaps, long-range planning.

Anytown Lutheran Church

It started almost casually. Certainly the first I heard of it, the proposal seemed innocent enough. But now the pastor has announced his serious consideration of another call and groups are meeting away from the church in homes and are plotting either to boycott the congregational meeting or to disrupt it. Council meetings seem to dissolve into sullen silence whenever the subject comes up. After two peaceful years on the church council, why did all this have to happen while I am president—and with only a few months of my term remaining?

Anytown Lutheran Church (we call it ALC) has come a long way in its 30 years of existence. After only three years on mission status the congregation was able to go it alone, and it has grown every year until the last two. Even then, with 350 baptized members in this town of 6,500 people, we have always been able to meet our bills and still have enough to meet our district and synod benevolence budgets. Sure, worship attendance is down (42 percent worship regularly), but communion participation is up (63 percent at least once annually) and that’s better than the national average, isn’t it?

The trouble is that our stewardship isn’t keeping up with our increased expenses. Why, fuel bills alone increased by 40 percent this year! Salaries are up, maintenance costs are up—everything is up except income. That is what the Finance Committee was trying to do something about. That is what caused all this fuss. They proposed that for this year, we take money from the Memorial Fund to meet the deficit in operating costs and that we postpone payment to the synod until the end of the year when we can tell if there is anything left to send there.

The proposal sounded reasonable to the council, although Doc Jones was so mad he walked out after the vote of 9 to 5. All they voted on was to call a special congregational meeting, because it was a major change in the approved budget and would go against the provisions of the Memorial Fund created by Mabel Faust’s bequest. What is so bad about this idea that would cause such an uproar?

Just last week, a couple of us officers met with Pastor Nels to get his advice and set

our strategy. That's when he told us of the call he had just received. He said that he was interested in the call because it appeared that more exciting outreach ministry was wanted there, even though it was a smaller congregation. He said that if he accepted the call, it would not be because he was unsatisfied here but because he would find greater expression of his ministry there.

While I don't know exactly what is going on in Doc's group meetings, I can guess. He was very close to Frank Faust, Mabel's husband. Frank was always a big supporter of missionaries at mission festivals, and Mabel memorialized him with a bequest tied to missionary support. By boycotting the meeting, Doc could prevent a quorum and, at the same time, voice his disapproval of this "destructive conspiracy trying to destroy my church."

The special congregational meeting is set for 10:00 A.M. next Sunday between services. Our attendance will either be large or small but not usual. Confidentially, I don't know what to expect and I don't know how to plan for it. What would you do?

Questions for Discussion

Presidents and Officers:

1. What do you see as some of the problems here? Which is the greatest?
2. As president of the congregation and council, what immediate steps would you take?
3. How would you organize your long-range task?
4. What is your strategy for the future?
5. Who is responsible for planning?
6. You have called a special meeting of the council tonight.
 - a. Outline your plan.
 - b. Justify your plan and seek approval.

Council Members and Pastors:

1. What went wrong here?
2. What other actions could the council have taken?
3. What was the pastor really saying?
4. Discuss Doc's behavior and how to deal with it.
5. What is your reaction to the policy to "postpone payment to the synod until the end of the year when we can tell if there is anything left to send there"?

The lay president of Anytown Lutheran (Methodist, Presbyterian, Episcopal) Church would give anything not to have to arbitrate this parish conflict. Are you also feeling mad that Doc is acting so immaturely? Do you wish that Pastor Nels would show his worth now when a strong leader is really needed? What is your level of patience with a congregation that is not picking up on needs with proportionate giving? Who do those friends of Doc's think they are with their "rump" meetings, planning to boycott the announced Sunday morning meeting of the congregation? How would you like to be Pastor Nels and have to preach after a heated congregational meeting just before the 11:00 A.M. worship service? Who ever said being a church council officer was easy?

It would be very good to work through Diagram i, Stages of Problem Solving (page 37), in this instance of conflict. In such a situation the lay president would do well to

develop several alternatives for action as the preliminary process of formulating the main problem. A first run at this case study would tell you:

- A couple of people from the council (those who know him well) need to visit Doc personally.
- The lay president needs to lean on the pastor to help work through this conflict and not run off to another more attractive call until his leadership work is finished here.
- It may be unwise for the meeting to be held on Sunday.
- A solution could take another shape entirely—to share information with the congregation regarding the utter seriousness of the stewardship (cash flow) problems.
- A decision needs to be made as to whether they go for a quick fix here or look to some year-long biblical stewardship instruction as central to the solution.
- Doc's deep commitment to the congregation and his loyalty to Mabel Faust and her late husband could be courted so that it actually contributes to the needed larger discussion in the parish.
- A network of support is important for the lay president, the pastor, and Doc.

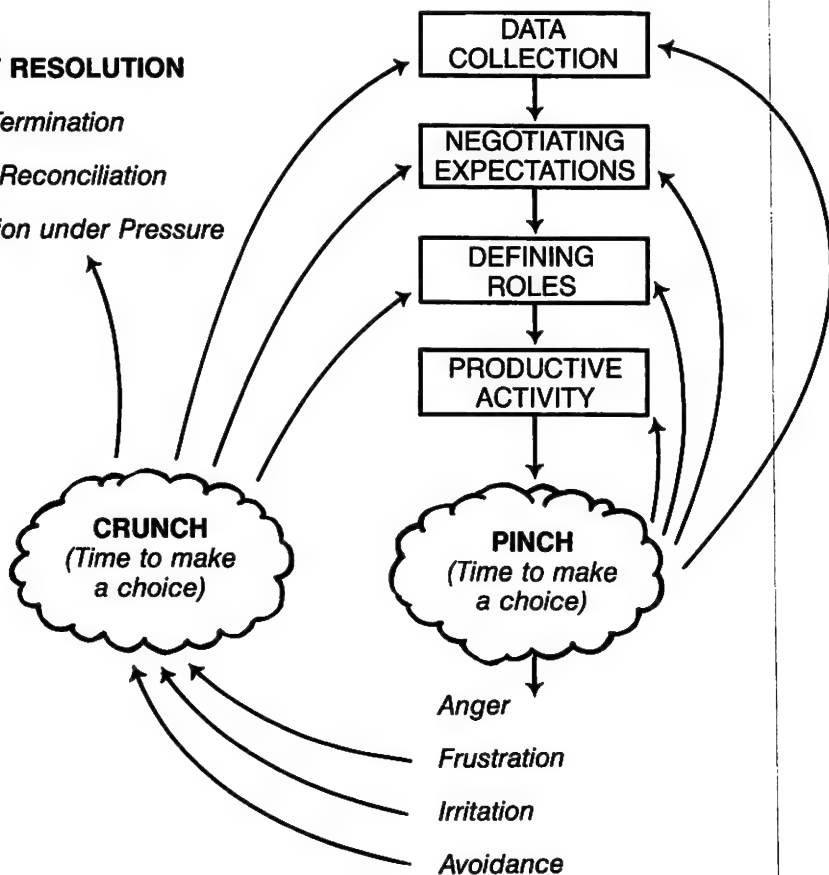
When conflict occurs people need to have some notion of how to go back and look at their working expectations. A "pinch" has happened and therefore, as Diagram ii indicates, the participating parties need to stop, back up, and look at the productive activity (or lack thereof). If that proves futile, then it is necessary to back up another step and assess once again the agreed upon roles. If that still doesn't provide the clue to the conflict, then back up and start from scratch by renegotiating the expectations. In the case study with Doc, the lay president and friends might have to begin again at step one: Negotiating Expectations.

Diagram ii
CONFLICT RESOLUTION

Resentful Termination

Premature Reconciliation

Renegotiation under Pressure



As the diagram on conflict resolution shows, when the pinch (conflict itself) is ignored or walked away from, as though one hadn't heard about it, then far more serious problems will develop. Given enough time, there will come a major "blow up." Then if the parties are not willing to back up the process, the participants might simply exit! Resentful terminations are very unhealthy and destructive within the life of the local congregation. Talking it through among yourselves is good common sense. St. Paul writes: "Don't let the sun go down on your anger." Deal with it now, not tomorrow.

When conflict strikes the parish:

VENTILATE Express feelings, hurts, angers;
tell one another what is wrong;
paraphrase it back to one another for clarity.

OWN UP TO FAULT Be an adult;
admit one's own part in the problem;
be big enough to admit, "I blew it!"

BE EMPATHETIC Say, "I know what you're feeling. I have some idea of your position."

USE PRINCIPLED NEGOTIATION Ask, "How are we going to work on this together?"
Realize it's to your advantage to get this resolved.
Solve this and then get on with the items that both parties want to see accomplished.

SEEK RECONCILIATION Jesus taught this approach.
Christian community is preserved this way.
Forgiveness and acceptance make it right.
Fellowship in Christ allows us to see things differently and
at the same time be joined by grace in one congregation

MANAGING CONFLICT MODEL

Diagram iii

NONSUPPORTIVE		SUPPORTIVE	
Competition		Collaboration	
<i>Advantages</i>	<i>Disadvantages</i>	<i>Advantages</i>	<i>Disadvantages</i>
*Useful when quick action is required	*Stops exploration of new approaches	*Mutual exploration of new approaches	*Can be time consuming
*Protects against those who take advantage of noncompetitive behavior	*One's goals may be achieved at the expense of others	*Mutual resolution	*Requires participation from others
	*Win/lose outcome	*Gains commitment	
	*Little commitment	*Win/win outcome	
	*Temporary solution	*Permanent solution	
Compromising			
Avoidance		Accommodation	
<i>Advantages</i>	<i>Disadvantages</i>	<i>Advantages</i>	<i>Disadvantages</i>
*Useful when risk outweighs gains	*Restricts input	*Useful to preserve harmony	*Sacrifices one's own point of view
*Postpones tension	*Temporary solution	*Avoids disruption	*Limits creative resolution
*Useful when others can solve the problem more effectively		*Prevents competition	*Win/lose outcome
*Useful to postpone action until more information surfaces		*Useful when issues are not important	

8. Leadership Styles

Whether you're the pastoral leader or the chairperson of the council or board of deacons, you have been invested with authority. What you will do with that authority, of course, is another matter. How you choose to exercise your office of congregational leadership plays a key part in a healthy congregational life. The discussion of this chapter will show that context plays a major role in the style of leadership that you choose to model. However, there is no definite style of how each leader will in fact exercise the entrusted authority.

Authority is invested in the pastor, chairperson, and president for a variety of reasons. In some cases it is because of *training and credentials*. One does need to acknowledge that a graduate degree in theology and ordination by the church carry weight in the parish. Likewise, the lay leader's education, vocational skills, and previous life experience are deemed important.

In the second place, the *office* is a means by which a community conveys authority. For all its difficulties, challenges, and criticisms, the office of pastor is still held in high public regard. The minister or priest is a public figure of importance to hundreds of persons. Likewise, the women or men elected to be congregational presidents hold an office that carries authority. The mantle of leadership can't be lightly brushed aside.

In the third place, *personal charisma* has a significant impact on the investment and the exercise of authority. We still speak of John F. Kennedy Jr. as one who possessed "charisma," i.e., the gift of a magnetic and winsome influence over people, capable of easily gaining the confidence and loyalty of others. Congregational leaders can also be the recipient of "charisma" (gifts of the Spirit). Where this is the case, we need to thank God for these gifts, not deny their existence!

Fourthly, authority may emanate from an obvious *spiritual character*. The Jerusalem congregation recognized such authority among the saints and turned to it when electing seven deacons to assist the widows and orphans (Acts 6). God willing, this factor is present in our pastors, congregational presidents, and chairpersons. A faith community has had sufficient opportunity to observe its people and notice those persons whose public discipleship is authentic and is expressive of building up the body of Christ. Election or a letter of call is one way to publicly validate those spiritual gifts of leadership.

Finally, authority is entrusted to certain persons because of *unique gifts* they likely possess. In congregational life certain of these unique gifts are especially noteworthy and helpful:

- patience in dealing with other people
- active listening
- fairness and restraint from judgment or vindictiveness
- clear and articulate in public discussion of parish issues
- willingness to ask for forgiveness and to apologize for a mistake or poor judgment

In summary, the congregational president or chairperson and the pastor have been given authority. It is now only a question of how that authority will be exercised. A look at

leadership style as indicated on a linear chart shows a continuum of how authority is expressed or carried out.

LEADERSHIP STYLE				
Autocratic	Bureaucratic	Participative	Permissive	LaissezFaire
LEADERSHIP STYLE				
"I'll do it"	"I'll do it and you help"	"You do it and I'll help"	"You do it"	
LEADERSHIP STYLE				
Absolute	Abridged	Arbitrated	Assisting	Absent
LEADERSHIP STRATEGY				
Concern for Programs			Concern for People	

It may be helpful to study one of the lines in more detail. Take, for example, the categories in line 3.

The Absolute Leadership Style

Those who have served in the military know this as a command style. The leader speaks and the people "jump to it." This style gets things done, but probably at the expense of people's feelings.

Often this kind of leader has a need to control all the decisions. Every single piece of paper must cross his or her desk for a decision. Hence, if the absolute leader is on vacation, gone, or ill, nothing can really happen until that person returns.

It's a solo performance for this clergy or lay leader. Absolute leaders are not good team players; shared decision making is not their cup of tea.

When there's chaos and confusion, a parish needs a strong leader, someone who will take charge and get the ship back on course. That is the situation in which the absolute leader can excel. There will be no waffling, no hemming or hawing; the absolute leader will speak and folks will fall in line. At least, that is the game plan.

But the other side of the coin is that parishioners like to believe they have a stake in how the affairs of the parish are carried out. Prior to any action they like to participate in the policy-making process. Without a sense that "we count too," the absolute style leader will definitely meet resistance from congregants.

Remember when you have chaos you need strength! When things are going well and people are participating you don't need a dictator!

The Absent Leadership Style

This is the foil to the absolute style. Some years ago it was in vogue to be a "laid-back" manager, leader, or minister. But that informality soon lost its appeal. As a matter of fact, the original charm of the absentee style turned against those who embodied it.

Parishioners want to know who is in charge. They also want to believe that the minister has a definite plan of where the church is headed. Is there a bigger vision at work? Or, are members of the church simply doing what they want and whatever happens to come along happens? Is there leadership by default?

When the parishioner cannot get a straightforward or simple answer to a question of policy, but gets instead a fog screen of talk about “waiting for the issues to come together” and “being done by committee discussion,” you probably are having trouble with an absent style of leadership.

However, if parishioners had lived 25 years under a “Herr Pastor” type they would probably welcome a period of absentee pastoral leadership for a time. But then a more fitting style somewhere in the middle would need to evolve.

The Abridged Leadership Style

The key leader is not the solo performer in this style, but shares leadership with an official board in a meaningful way.

The abridged style leader sees the need for developing policy, guidelines, and procedures as a church body. An updated constitution is regarded as a key resource. Changes are introduced through the proper committee. Then recommendations follow and are acted upon by the full representative body (council, deacons, trustees, session).

In the world of the abridged style the direction for governance flows from top down. The official board creates policy and looks to others to implement it and follow it.

The abridged style likely assumes a rather passive or willing-to-be-directed congregational membership. Good order is valued and clear-cut directives are seen as most helpful in the long run.

It is likely that some feeling of distance exists between the people in the pew and the official representatives or decision makers. The pastor is a chief advisor and major consultant in this abridged approach.

The Assisting Leadership Style

This style recognizes that there are many gifts and talents emerging from “the base.” God’s people in a particular place have been blessed with talents. The job of the pastoral leader or the lay president is to enable and network these gifts and the genuine enthusiasm present so that ministry can happen.

In this style the leader takes on somewhat the character of a coach. Identifying talent, naming needs, assessing what needs to be done, being aware of the talents of the whole parish, trusting the ability of lay peers to get things accomplished—the assisting leader provides the connecting link, the cement to hold things together in a positive and productive manner.

The assisting leader has no pretensions of possessing the gifts in and of herself or himself. Rather, this kind of leader chooses to stand alongside of people, assisting with enabling work, so that the grass-roots ideas and notions can come to fruition. The leader is secure in herself or himself and rejoices that others sense a goal. They want only to be morally, officially, and emotionally supported by the pastor or chairperson.

The assisting leader likely has strong personal skills and gifts in group work, in community building, and in managing volunteers. The assisting leader is there for the planners and participants, but generally can be content staying in the background. This kind of style is very collegial and oriented toward teamwork models.

The Arbitrated Leadership Style

This style represents a middle ground in several ways:

It assumes official leadership coming from the top through the minister and the council.

It fully acknowledges the healthy breaking forth from the base of lay interest for ministry through talents, vision, aspiration, and support.

It deals from strength; therefore, as people come together in the middle, there needs to be negotiation and collaboration. A healthy amount of "horse-trading" and compromising goes on in the planning, debating, and deciding of the parish programs.

It has the potential for involving many people on the way to creating a ministry project for the parish.

It is a style that presupposes this is work and creative exercise between equals. Paid staff and lay volunteers realize that they need each other to mutually grow and accomplish their long-range objectives.

The arbitrated style builds on the strengths and positive commitments of the individual participants. It can express the Pauline notion of the diversity and unity of the church as body of Christ.

The arbitrated style of leadership asks all the partners to be responsible for doing their homework and to come prepared to be challenged and stretched to grow as disciples.

There is no one best mode of leadership for all circumstances in the congregation. However, there is a most appropriate way to lead given a certain set of circumstances, gifts, and needs. The pastor or lay president seeks wisdom and counsel from others as to what fits his or her personality and respects the integrity of the congregation. The pastoral leader is not over, not under, but among the people as theologian, teacher, and helper. The pastor is present to the laity by virtue of the office of the public ministry which he or she holds.

9. Support System

One of the criticisms leveled at trustees, deacons, and church councils is that they don't bother to listen to or hear the congregation. The culprit is distance, real or imagined. How to close the gap is a critical issue. Various ideas have been tried.

Listening posts. Pastor and lay leaders go to cluster meetings within the parish to ask people to talk about First Lutheran or St. John's. What do people most appreciate? What would they like changed or improved?

Every member visits. Visits are made not to secure financial pledges but to provide some way for laity to learn from each other what the gospel means in their life.

Frequent questionnaires. Polling the membership to get a cross section of parish response can be done during the service; this saves postage and brings a high percentage of returns.

The most significant outcome of such intentional questioning of the parishioners is a church council that views itself as a support system. The council expresses its solidarity with the persons who share in the common vision of the mission and ministry of that local church. That support system can take root and make a difference in specific ways.

1. The church council serves as a sounding board for the staff.

Periodically the pastor(s) needs to be asked, "How is the congregation doing at our ministry? What could we do to enhance and enable your job as our pastor(s)?" Most clergy would welcome the chance to have such an open sounding board as the limited membership of a church council.

Not only do pastors need to get some things out into a wider forum, but parishioners need to exercise their ready access to the official church board. Printing names and phone numbers of the council in the annual directory helps. In addition, that same information may be posted on a central bulletin board of the church.

2. Another support service is the public recognition of people who have been faithful in their service to the local congregation.

Honor the long tenure of organists, choir directors, Sunday school teachers, custodians.

Thank retiring church council people for their faithful contribution when installing another group of council members in public worship.

Congratulate the young people of the parish for special awards and accomplishments in school and in the church, winning teams, Eagle Scouts, college scholarship winners, musical recognitions.

3. Support the staff through advocacy for pay raises.

We live in a culture where hard work is compensated with salary increases. Pay raises for staff (even if modest increases) convey a positive message, "We know you're working hard, and we want to honor that effort."

- 4. When someone in the parish is under criticism, put the best construction on what that person has done or who that person has been over the long haul.**
Speak the truth in love; and do all that is possible to build up the person, not publicly tear down.
- 5. Demonstrate, as a council, the forgiveness of sins in your own negotiations.**
Set a positive example of discipleship for others to emulate. Essentially the action will publicly say, "Lord, have mercy." Live out God's free gift, the grace of Jesus Christ.
- 6. Offer support to parish programs and ministry goals.**
Attend adult studies, classes, forums.
Tithe—proportionate growth giving.
Invite friends, neighbors to come to worship.
Speak an articulate word about a new program or parish venture.
Participate and then offer evaluative comments.
- 7. Strive with the pastor(s) to raise the consciousness of people to the work and mission of the wider church.**
Support global missions and other special ministries of the synod and national church.
- 8. Affirm theological reflection and study as important for the laity today.**
Encourage laity to attend forums that help connect worship to Monday's world. Ministry belongs to each baptized Christian. Undergird that truth!

10. Worship and Retreats

A continuing responsibility of the pastor, the chairperson of a committee, and the council president is to remind members that they all share together a mutual ministry of discipleship. Inasmuch as they are disciples, worship is important to their life as a board or church council.

Worship

That important connection to the source of their call, Jesus Christ, the Lord of the church, should be sustained and nurtured by scripture reading, individual and corporate prayer, meditation, profession of faith, and adequate time together for the purpose of building the bonds of Christian community. Therefore, the impression that a Bible verse and a prayer at the beginning of a meeting is sufficient needs to be challenged and redirected into an expression that could be properly called worship. To paraphrase an old dictum: "The council that worships together, works together." Material mentioned in Chapter Four could be helpful as you move to intentionally strengthen mutual discipleship and its grounding in the worship of Jesus Christ.

Participation in the life and work of the church can be used by God for serious spiritual growth and the chance personally to deepen individual and corporate commitment to Jesus Christ.

Reflecting on their council participation over one or two terms women and men commented:

"Serving on the call committee enhanced my understanding of the spiritual leadership required of the one called to be our minister. It's far more than being a good administrator or manager."

"My time spent serving as a deacon has convinced me how important a Christian sense of stewardship is. . . . What we share and how we share (tithing, for example) is basic to being a responsible member of this congregation."

"Serving as council president brought home to me Luther's idea that we share in the priesthood of believers. The images of the church as a body with many members now takes on specific meaning when I read St. Paul."

"Being a profoundly deaf person and yet getting elected to my church council assures me that the church is a caring community with many people who love and affirm those who are radically different than they are. I feel good about myself because others express inclusion."

"Being a teenager on this council has taught me a lot about the broader work of the church. I've liked working on the hunger task force and the social ministry committee. I've been able to tell other kids that the church really does good things for poor people and for those people who don't have an advocate. I'm not dropping out of church because of the good I've seen take place!"

These testimonials give evidence to the argument that growth happens for people when they see how worship and service flow out of a basic relationship of faith.

Therefore, use the short order for Evening Prayer in LBW or the general suffrages or the Affirmation of Baptism or the litany as worship formats when the council holds regular meetings. Sing a hymn in unison; offer free prayer for parish concerns and reasons for thanksgiving; spend a few quiet moments reflecting on a gospel lesson. The total effect will be worship that builds up the body of Christ.

Retreats

An annual council retreat is a must. Twenty-four hours is recommended. The benefits are manifold: newly elected persons get to learn about their new assignment; friendships among and between council members are strengthened; the pastor has a relaxed atmosphere and adequate time to lay out some long-range dreams and goals for the parish; Bible study and worship are lifted up as fundamental to the shared work of discipleship; morale is enhanced and commitments deepened.

Basically, there are two kinds of retreats: working retreats and inspirational-renewal retreats. Working retreats have a special goal or purpose; a predicted outcome is pursued. The inspirational-renewal retreat is more general in its purpose and will affect participants differently. Briefly, here are some samples of both kinds.

Possible tasks for a working retreat

1. Writing committee job descriptions
2. Writing a mission statement for the congregation
3. Planning—budget, building
4. Self-study
 - a. relocation
 - b. long-range planning
 - c. change of pastors
 - d. future personnel needs
5. Building *esprit de corps*

Possible topics for an inspirational-renewal retreat

1. Images of the church in the New Testament
2. Symbols of the faith
 - a. Baptism
 - b. Lord's Supper
 - c. Bible
3. Discipleship in the 1980s
4. The life of prayer
5. Discovering and naming our gifts
6. Learning to share our faith
7. Men and women together in ministry
8. A time apart—discovering Christian community

Set and announce the date of the retreat months in advance. Convey the idea that no one should miss it. Use outside resource persons to guide the program theme. Incorporate a sufficient amount of time for rest, free time, and group recreation.

Time spent in worship and in retreat is a sound investment for any and all church councils. Use a conference area Bible camp, reasonable motel, campus ministry or seminary facility, or church building in another town or city. The crucial move is to get away for purposes of instruction, inspiration, fellowship, and renewed focus on mission and ministry as the people of God.

Appendix A

Committee on Church Property

The Committee on Church Property exercises an important stewardship. It has the primary responsibility for the care of the house of the family of God in its community. In addition, this committee will provide proper maintenance for all property owned by the congregation. Routine inspection is essential so that proper upkeep can be planned and major renovations can be adequately anticipated.

A. Organization

Six persons would customarily be an effective unit. The responsibilities could be assigned as follows:

1. Church building
2. Educational facilities
3. Church grounds and parking lot
4. Parsonage—if owned by the congregation
5. Detached properties—rental property owned by the congregation

B. Responsibilities

1. A master plan
 - a. An adequate drawing should always be at hand showing the present property.
 - b. A statement (accompanied by drawings) regarding the long-range church property objectives shall be on file.
 - c. A written statement of purposes and objectives with regard to the maintenance of the present facilities shall be reviewed annually. This statement could include a listing of building priorities.
2. Property inventory
3. Property maintenance
4. Annual review of insurance coverage
Insurance coverage should adequately reflect replacement costs, increased liability as a church, and special needs that persons of disability may bring.

C. Relationships

It is essential that liaison be maintained between the Committee on Church Property and all the other standing committees of the church in supportive ways. The committee is not to act as a censor over the program and mission of the congregation but should seek to work constructively with the other standing committees to improve, adjust, or add to the church building and its furnishings. The committee reports to and is accountable to the council.

(Note: All job descriptions of the various committees should be written in parallel format using the three-part categories of organization, responsibilities, and relationships.)

Appendix B

A Motivation Self-Assessment*

1. I tend to use my emotions to	<input type="checkbox"/> accept aggression from others; accept hard work; reject affection.	<input type="checkbox"/> accept affection from others; reject aggression.	<input type="checkbox"/> accept control when I have it; reject control from others.
2. My goal in a situation is	<input type="checkbox"/> achievement; task accomplishment.	<input type="checkbox"/> acceptance.	<input type="checkbox"/> to be in control of the situation or free from the control of others.
3. I judge others by	<input type="checkbox"/> intelligence; task competence; energy.	<input type="checkbox"/> warmth.	<input type="checkbox"/> strength; power.
4. I influence others by	<input type="checkbox"/> setting direction.	<input type="checkbox"/> offering understanding.	<input type="checkbox"/> appealing to authority if available or by winsome persuasion.
5. My value in an organization is	<input type="checkbox"/> initiation of ideas, projects, etc.	<input type="checkbox"/> support of persons.	<input type="checkbox"/> influence and making others aware of their power.
6. I become overly concerned with	<input type="checkbox"/> accomplishment for its own sake.	<input type="checkbox"/> producing conformity and mutual sympathy.	<input type="checkbox"/> achieving personal goals and "political" position.
7. When things don't go my way, I become	<input type="checkbox"/> belligerent, warlike.	<input type="checkbox"/> sentimental and blue.	<input type="checkbox"/> secretive and undermining.
8. I fear	<input type="checkbox"/> being defeated; not accomplishing job; incompetence.	<input type="checkbox"/> desertion; conflict and hard feelings.	<input type="checkbox"/> absence of or decrease in influence; being dominated.
9. Area of growth in which I need an increase is	<input type="checkbox"/> warmth; humility.	<input type="checkbox"/> self-assertion on job.	<input type="checkbox"/> recognizing appropriate, legitimate, and effective influence and control by others.
Total checks	_____	_____	_____
Motivational need	Achievement	Affiliation	Power

NEEDS THAT MOTIVATE PERSONS

A. Achievement Motivated Person

Goal: Success in a situation that requires excellent or improved performance.

Characteristics:

Is concerned with excellence and personal best; sets moderate goals and takes calculated risks;

Takes personal responsibility for finding solutions to problems;

Desires to achieve unique accomplishments;

Is restless and innovative; takes pleasure in striving;

Wants concrete feedback.

Spends time thinking about:

How job can be better done;

How to accomplish something unusual or important;

How to advance his or her career;

Goals and how to attain them, obstacles and how to overcome them.

B. Power Motivated Person

Goal: Impact or influence on others.

Characteristics:

Is concerned with reputation or position (what people think of his or her power and influence);

Gives advice (sometimes unsolicited);

Wants his or her ideas to predominate;

Has strong feelings about status and prestige;

Has strong need to influence others; to change other people's behavior;

Is often verbally fluent (sometimes argumentative);

Is seen by others as forceful, outspoken, and even hardheaded.

Spends time thinking about:

The influence and control he or she has over others;

How he or she can use this influence to win arguments, change people, gain status and authority.

C. Affiliation Motivated Person

Goal: Being with someone else and enjoying mutual friendship

Characteristics:

Is concerned with being liked and accepted, interpersonal relationships;

Needs warm and friendly relationships and interaction;

Is concerned about being separated from other people (definitely not a loner).

Spends time thinking about:

Wanting to be liked and how to achieve this;

Consoling or helping people;

Warm and friendly relationships;

The feelings of others and self.

*Based on *Motivation and Organization Climate* by David C. McClelland and John W. Atkinson

Appendix C

Program Planning Worksheet

[illegible]

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